

List of Mycenaean deities

Many of the Greek deities are known from as early as Mycenaean (Late Bronze Age) civilization. This is an incomplete list of these deities^[n 1] and of the way their names, epithets, or titles are spelled and attested in Mycenaean Greek, written in the Linear B^[n 2] syllabary, along with some reconstructions and equivalent forms in later Greek.

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Deities

Gods

- Anemoi - attested through **Anemohiereia* or **Anemon Hiereia*, "Priestess of the Winds" (Linear B: 𐀀𐀮𐀶𐀺𐀸𐀺𐀺𐀺, *a-ne-mo-i-je-re-ja*, 𐀀𐀮𐀶𐀺𐀸𐀺𐀺, *a-ne-mo,i-je-re-ja*)^{[1][2][3][4][n 3][n 4][n 5][n 6]}
- Apollo(?) - perhaps attested through the lacunose *]perio[* (Linear B: 𐀵𐀸𐀺𐀺[𐀺], *]pe-rjo-[*, reconstructed *a-pe-rjo-ne*)^{[8][9][n 7]}
- Ares (Linear B: 𐀀𐀮𐀺, *a-re*)^{[1][11][12][13][14]}
- Despotas(?) - unclear, perhaps house deity (Linear B: 𐀸𐀮𐀺𐀺, *do-po-ta*)^{[14][15][16][n 8][n 9][n 10]}
- Dionysus (Linear B: 𐀸𐀮𐀺𐀺𐀺𐀺, *di-wo-nu-so*)^{[14][21][n 11]}
- Dipsioi - perhaps "the Thirsty *and hence* the Dead Ones"; perhaps related to Thessalian month *Dipsos*, meaning obscure (Linear B: 𐀸𐀮𐀺𐀺𐀺𐀺𐀺, *di-pi-si-jo-i*)^{[14][27][28][29][30][n 12]}

- Drimios - unknown, in later times, son of Zeus, perhaps a predecessor of Apollo (Linear B: 𐀢𐀵𐀹𐀵, *di-ri-mi-jo*)^{[14][29][32][n 8][n 13][n 14]}
- Enesidaon - possibly a theonym; possibly an epithet of Poseidon, assumed to mean "Earthshaker" or something similar (Linear B: 𐀶𐀵𐀶𐀵𐀶𐀵, *e-ne-si-da-o-ne*)^{[2][32][36][n 10][n 15][n 16]}
- Enyalios - a later epithet of Ares (Linear B: 𐀶𐀵𐀶𐀵𐀶𐀵, *e-nu-wa-ri-jo*)^{[2][14][23][29]}
- Hephaestus - regarded as indirectly attested by the name **Haphaistios* or **Haphaistion*, presumed to be a theophoric name (Linear B: 𐀶𐀵𐀶𐀵𐀶𐀵, *a-pa-i-ti-jo*)^{[22][24][39]}
- Hermes (Linear B: 𐀶𐀵𐀶𐀵, *e-ma-*25* or *e-ma-ha*)^{[14][33][40][41][42][n 17]}
 - Areias - epithet (Linear B: 𐀶𐀵𐀶𐀵, *a-re-ja*)^{[33][44][n 8]}
- Hyperion(?) - perhaps attested through the lacunose *Jperio* (Linear B: 𐀶𐀵𐀶𐀵, *Jpe-rjo*), reconstructed *u-pe-rjo-ne*)^{[45][n 18]}
- Marineus(?) - unknown deity, perhaps "God of the Woolens", meaning obscure (Linear B: 𐀶𐀵𐀶𐀵, *ma-ri-ne(-u?)*, 𐀶𐀵𐀶𐀵, *ma-ri-ne-we*, 𐀶𐀵𐀶𐀵, *ma-ri-ne-wo*)^{[14][22][24][46][47]}
- Pade(?) - possibly unknown god, thought to be Cretan, Minoan in origin (Linear B: 𐀶𐀵𐀶𐀵, *pa-de*, 𐀶𐀵𐀶𐀵, *pa-de-i*)^{[1][2][14][48]}
- Paeon - a precursor of Apollo (Linear B: 𐀶𐀵𐀶𐀵, *pa-ja-wo-ne*)^{[2][14][49][50][n 19]}
- Poseidon - chief deity (Linear B: 𐀶𐀵𐀶𐀵, *po-se-da-o*, 𐀶𐀵𐀶𐀵, *po-se-da-wo-ne*)^{[14][52][53][n 10]}
- Trisheros - theonym, "Thrice-Hero"; thought to attest, and pertain to, the vereneration of the dead (Linear B: 𐀶𐀵𐀶𐀵, *ti-ri-se-ro-e*)^{[14][29][59][60][61][n 20][n 21][n 22]}
- Wanax - "the King"; in this case, it is considered to be a theonym in the dative case, perhaps as an epithet of Zeus (Linear B: 𐀶𐀵𐀶𐀵, *wa-na-ka-te*)^{[14][29][69][n 23][n 24]}
- Zeus - God of the sky (Linear B: 𐀶𐀵𐀶𐀵, *di-we*, 𐀶𐀵𐀶𐀵, *di-wo*)^{[14][72][73]}
 - Diktaios - local epithet of Zeus on Crete (Linear B: 𐀶𐀵𐀶𐀵, *di-ka-ta-jo di-we*)^{[1][14][74][75][n 25][n 26]}

Goddesses

- Artemis (Linear B: 𐀶𐀵𐀶𐀵, *a-te-mi-to*, 𐀶𐀵𐀶𐀵, *a-ti-mi-te*)^{[14][77][78][79][80]}
- Diwia - possibly the female counterpart of Zeus, possibly Dione in later Greek (Linear B: 𐀶𐀵𐀶𐀵, *di-u-ja*, 𐀶𐀵𐀶𐀵, *di-wi-ja*)^{[2][14][16][29]}
- Doqeia(?) - possibly an unknown goddess but could be only a feminine adjective (Linear B: 𐀶𐀵𐀶𐀵, *do-qe-ja*)^{[81][82][83][n 27]}
- Eileithyia - attested in the Cretan *Eleuthia* form; perhaps Minoan in origin (Linear B: 𐀶𐀵𐀶𐀵, *e-re-u-ti-ja*)^{[2][14][85][86][87]}
- Erinyes - both forms of the theonym are considered to be in the singular, *Erinys* (Linear B: 𐀶𐀵𐀶𐀵, *e-ri-nu*, 𐀶𐀵𐀶𐀵, *e-ri-nu-we*)^{[1][14][52][88][89][n 28]}
- Hera (Linear B: 𐀶𐀵𐀶𐀵, *e-ra*)^{[14][29][91]}
- Iphemedeia - theonym; probably variant form of Iphimedia, name of a mythological person found in Homer's Odyssey (Linear B: 𐀶𐀵𐀶𐀵, *i-pe-me-de-ja*)^{[14][16][29][92]}
- Komawenteia(?) - possibly unknown deity, possibly meaning "long-haired goddess" (Linear B: 𐀶𐀵𐀶𐀵, *ko-ma-we-te-ja*)^{[16][93][n 29]}

- Manasa - unknown goddess (Linear B: 𐀮𐀶𐀶, *ma-na-sa*)^{[14][29][81][96][97][n 8][n 30]}
- Mater Theia - possibly "Mother of the Gods" or mother goddess (Linear B: 𐀮𐀶𐀶, 𐀶𐀶𐀶, *ma-te-re, te-i-ja*)^{[14][98][99][n 31]}
- Pipituna - unknown deity, considered to be Pre-Greek or Minoan (Linear B: 𐀶𐀶𐀶𐀶, *pi-pi-tu-na*)^{[1][2][14][30][32][102][103][n 32]}
- Posidaeia - probably the female counterpart to Poseidon (Linear B: 𐀶𐀶𐀶𐀶, *po-si-da-e-ja*)^{[14][16][n 8]}
- Potnia - "Mistress" or "Lady"; may be used as an epithet for many deities, but also shows up as a single deity (Linear B: 𐀶𐀶𐀶, *po-ti-ni-ja*)^{[14][105][106][107][n 10]}
 - Potnia Athena - or Potnia of *At(h)ana* (*Athens*(?)); reference of the latter is uncertain (Linear B: 𐀶𐀶𐀶𐀶𐀶𐀶, *a-ta-na-po-ti-ni-ja*)^{[2][14][99][n 33]}
 - Potnia Hippeia - Mistress of the Horses; later epithet of Demeter and Athena (Linear B: 𐀶𐀶𐀶, 𐀶𐀶𐀶, *po-ti-ni-ja, i-qe-ja*)^{[14][99][n 34][n 35]}
 - Potnia of Sitos - Mistress of Grain, Bronze Age predecessor or epithet of Demeter (Linear B: 𐀶𐀶𐀶𐀶𐀶, *si-to-po-ti-ni-ja*)^{[14][81][99][109][n 36]}
 - Potnia of the Labyrinth (Linear B: 𐀶𐀶𐀶𐀶𐀶, 𐀶𐀶𐀶, *da-pu₂-ri-to-jo, po-ti-ni-ja*)^{[2][14][29][99]}
 - Potnia, at Thebes, of no attested name or title, other than that offers are made *to* her house, her premises (Linear B: 𐀶𐀶𐀶, 𐀶𐀶𐀶, *po-ti-ni-ja, wo-ko-de*)^{[14][22][29][111][112][n 37]}
 - Potnia, of unidentified Pylos sanctuary - unknown local(?) goddess of *pa-ki-ja-ne* (**Sphagianes*?) sanctuary at Pylos (Linear B: 𐀶𐀶𐀶, *po-ti-ni-ja*)^{[99][114][115][n 8][n 38][n 39]}
 - Potnia, of uncertain A place or epithet (Linear B: 𐀶𐀶𐀶, 𐀶𐀶𐀶, *po-ti-ni-ja, a-si-wi-ja*)^{[14][120][n 40][n 41]}
 - Potnia, of unknown E place or epithet (Linear B: 𐀶𐀶𐀶𐀶𐀶, 𐀶𐀶𐀶, *e-re-wi-jo-po-ti-ni-ja*)^{[81][n 42]}
 - Potnia, of unknown N place or epithet (Linear B: 𐀶𐀶𐀶𐀶, 𐀶𐀶𐀶, *ne-wo-pe-o, po-ti-ni-ja*)^{[14][81]}
 - Potnia, of unknown U place or epithet (Linear B: 𐀶𐀶𐀶𐀶𐀶, 𐀶𐀶𐀶, *u-po-jo-po-ti-ni-ja*)^{[14][81][n 43]}
 - Potnia, of unknown ? place or epithet (Linear B: 𐀶𐀶𐀶𐀶, 𐀶𐀶𐀶, *(?)-a-ke-si, po-ti-ni-ja*)^{[81][n 44]}
- Preswa(?) - generally interpreted as a dove goddess or an early form of Persephone (Linear B: 𐀶𐀶𐀶, *pe-re-82* or *pe-re-swa*)^{[14][16][96][124]}
- Qerasia(?) - unknown goddess, perhaps Minoan in origin or possibly connected with *thēr* (Linear B: 𐀶𐀶𐀶, *qe-ra-si-ja*)^{[1][2][14][29][81][125][126][127][n 45][n 46]}
- Qowia(?) - unknown deity, possibly meaning "She of the Cow(s)" (Linear B: 𐀶𐀶𐀶, *qo-wi-ja*)^{[16][71][81][n 8][n 47][n 48]}
- Wanasso(?) - "the Two Queens", possibly Demeter and Persephone, **wanassojin*(?) regarded as a dative dual form (Linear B: 𐀶𐀶𐀶𐀶, *wa-na-so-i*)^{[14][29][114][132][n 23][n 24][n 49]}

Pantheon

- Pantēs Theoi - a special invocation "to All the Gods", irrespectively of sex, etc.; recurrently attested at Knossos (Linear B : 𐀶𐀶𐀶𐀶𐀶, *pa-si-te-o-i*)^{[2][33][135][136][n 50][n 51][n 52]}

Heroes, mortals and other entities or concepts

- Proteus - could be the theonym of the sea-god Proteus, but probably just the anthroponym of a nobleman (Linear B: 𐀢𐀏𐀓𐀕𐀖, *po-ro-te-u*)^{[138][139][140]}

Possible deities

Deities speculated to have been worshipped but without hitherto attestation in the Linear B tablets

- A possible sun goddess, predecessor to Helios and possibly related to *Helen*.^{[141][n 53]} No unambiguous attestations of words for "sun" have been found yet, though the Mycenaean word for "sun" is reconstructed as *hāwélios.

See also

- Aegean civilizations
- Cycladic culture
- Epigraphy
- History of Greece
- History of religions
- History of writing
- Leiden Conventions
- Linear A
- Linear B
- Mycenaean religion
- Palaeography

Notes

1. This list includes deities which in later Greek times and sources were thought of as semigods or mortal heroes. Scholars assign to attested words in Linear B a possibility or probability, sometimes controversially, of being a theonym or an anthroponym, a toponym, etc.; Mycenaean Linear B sources are often damaged inscriptions bearing lacunae, and in any case, they are too few to enable classifications with certainty. Finally there is a list of attested words which seem to refer to mortals or whose reference is unclear, yet they may have a connection to religion or to a divine or heroic figure of later times.
2. The names/words in Linear B and the transliteration thereof are not necessarily in the nominative case and also not necessarily of said gods per se, as e.g. in the case of Hephaestus.
3. See the noun ἑρπεία.^[5]
4. Found on the KN Fp 1 and KN Fp 13 tablets.^{[6][7]}
5. The inscriptions read that the offers are made to her, thus they could refer to a goddess; this is not though, what modern scholars seem to believe.
6. The first cited form could just be an instance of a scribe forgetting to write the word-separator sign , between two words. In that case **Anemohiereia* should be instead read as **Anemon Hiereia* also.

7. Found on the lacunose KN E 842 tablet.^[10]
8. Found on the PY Tn 316 tablet.^{[17][18]}
9. Cf. the nouns δεσπότης, δόμος, πόσις;^[19] whence *despot* in English;^[20] in an etymological sense, it literally means "master of the house" and is related to *potnia*.
10. The word *Poseidon* (Ποσειδῶν; variant forms include Ποσειδάων, the former's final syllable being a synaeresis of the latter's final two) itself, could be connected in an etymological sense - cf. πόσις - to *Despotas* (if indeed this is the correct reading-interpretation of *do-po-ta*) and *Potnia*;^[29] likewise compare the same word in connection to *Ge-Gaia* (hence possibly to *Ma Ga*) and the possible *Enesidaon* and other undoubted later-times epithets of him, in consideration of the word-endings, etc.. Moreover some scholars have connected - in a similar manner to the one of *Poseidon* - *Demeter* to "Earth" via the *De (Da*; considered in this case as Pre-Greek and as meaning "Earth") syllable, the goddess thus viewed as representing *Da-Mater*, "Mother Earth" or similar; others on the other hand have interpreted *Demeter's Da* syllable as related to *domos* (i.e. to be Indo-European), interpreting her name as "Mother of the House", creating thus an etymological connection to *Despotas* and *Potnia*. À propos, some scholars have considered the attested, on the PY En 609 tablet,^[54] Mycenaean word 𐀓𐀢𐀕, *da-ma-te*, as reading *Demeter*, but the view isn't widely held anymore; the former is indeed thought to be connected to *domos*, etc, but it is believed to probably be a form of, or something similar to, δάμαρ.^{[55][56][57][58]}
11. According to Chadwick,^[22] "Dionysos surprisingly appears twice at Pylos, in the form *Diwonusos*, both times irritatingly enough on fragments, so that we have no means of verifying his divinity". This old view can be found reflected in other scholars^[23] but this has changed after the 1989-90 Greek-Swedish excavations at Kastelli Hill, Chania, unearthed the KH Gq 5 tablet.^{[14][24][25][26]}
12. Cf. the verb διψάω-ῶ.^[31]
13. The inscription reads (line 10): *di-ri-mi-jo* 𐀓𐀢𐀕 *di-wo,i-je-we*, i.e. **Drimiōi Diwos hiēwei*, "to Drimios, the son of Zeus".^{[17][33][34]}
14. Drimios likely formed a cult group with Zeus and Hera, perhaps the son of this couple, who was forgotten by archaic times.^[35]
15. Found on the KN M 719 tablet.^[37]
16. Cf. Ἐνοσίχθων, Ἐννοσίγαιος, Poseidon's later epithets.^[38]
17. 𐀓𐀢𐀕, when in the nominative, is thought to be read as Ἐρμάας (Ἐρμάας).^[43]
18. Found on the lacunose KN E 842 tablet.^[10]
19. Hiller's^[2] or Schofield's^[23] *pa-ja-wo* is not actually attested per se; the word actually attested on the damaged KN V 52 tablet and the fragments thereof, reads *pa-ja-wo-ne*; the latter would be the dative case form of the former.^{[50][51]}
20. Found on the PY Tn 316 and PY Fr 1204 tablets.^{[17][62]}
21. See the words τρίς, ἥρως.^{[63][64][65]}
22. It is generally thought to be connected to τριπάτορες, i.e. the "collective, anonymous family ancestors",^{[60][66][67]} but it could perhaps instead refer to Triptolemus, himself possibly "a 'hypostasis' of Poseidon".^{[66][68]}
23. The King and the Two Queens are sometimes attested on tablets together, in the offerings or the libations to them; forms of both "the King" and "the Two Queens" are in the dative case. An example of said concurrent attested worship is the PY Fr 1227 tablet.^[70]
24. On the other hand, there are scholars who have argued that "the King" and "the Two Queens" are not theonyms, that they simply refer to mortal royalty.^[71]

25. Pertaining to the Dikti.^[76]
26. Found on the KN Fp 1 tablet.^[6]
27. Found on the PY An 607 tablet.^[84]
28. Found on the KN Fp 1, KN V 52, and KN Fh 390 tablets.^{[51][90]}
29. Cf. *ko-ma-we*, κομήεις, κόμη.^{[94][95]}
30. Cf. the Hindu goddess of the same name.
31. See the nouns μήτηρ, θεός, θεά and the adjective θεῖος-α-ον.^{[100][101]}
32. Cf. Diktyнна about word formation, considered to be characteristically Pre-Greek.^{[30][104]}
33. Found on the KN V 52 tablet.^[51]
34. See the words ἵππειος-α-ον, ἵππος.^[108]
35. Could also be precursor of Leto.
36. See the noun σῖτος and the epithet Σιτώ.^[110]
37. Said Potnia or *Potnia* in general is found on only one table at Thebes: TH Of 36.^[113] Her *premises*, her *house* is thought to have been her shrine.^{[22][111]}
38. The word, on the same tablet, ἑψῖ, *po-re-na*, **phorenas*, understood to mean "those brought or those bringing" (it actually reads ἑψῖ, *po-re-na-qe*, but a postfixed ☉, *qe*, is usually a conjunction; cf. καί, τε, and Latin *et, qve*).^{[116][117]} has been interpreted by some scholars as evidence of human sacrifice at said sanctuary.^[118] "According to this interpretation, the text of Tn 316 was written as one of many extreme emergency measures just before the destruction of the palace. Tn 316 would then reflect a desperate, and abnormal, attempt to placate divine powers through the sacrifice of male victims to male gods and female victims to female gods".^[119]
39. The nominative case form of the place (i.e. of the sanctuary) is 𐀡𐀫𐀭𐀮, *pa-ki-ja-ne*; it is also found in other forms, including derivative words; the specific form found on the PY Tn 316 tablet is 𐀡𐀫𐀭𐀮𐀵, *pa-ki-ja-si*, i.e. possibly its locative plural form.^[115]
40. Possibly an ethnic or geographic adjective of Asia understood in this context as referring to Lydia or the Assuwa league; i.e. in the sense of, or similar to, Anatolia.^[120]
41. Perhaps an epithet of Artemis.
42. Perhaps an epithet of Hera.
43. Could be some kind of "under" or "to weave" epithet;^[81] cf. the preposition ὑπό and the verb ὑφαίνω.^{[121][122]}
44. Found on the PY An 1281 tablet.^[123]
45. Possibly an epithet of Artemis; cf. Πότνια θηρῶν, θήρ.^{[127][128][129]}
46. Could be instead, form of Tiresias.
47. Cf. the noun βοῦς.^[130]
48. Perhaps connected to proposed PIE **G^ʷou uindā*; cf. Govinda and Old Irish Boand.^[131]
49. Also attested once on the PY 1219 table as 𐀡𐀫𐀭𐀮𐀵𐀶, *wa-no-so-i*.^{[133][134]}
50. This term is for example found, on the Kn Fp 1 and KN Fp 13 tablets.^{[6][7]}
51. It should be made clear that an absence of offerings, in parallel, to explicitly named deities or people (like priests or priestesses) on relevant attested inscriptions, does not necessarily follow from the presence of this special dedication; for example, the Kn Fp 1 inscription also includes, among others, offerings to Zeus Diktaios, Pade, Erinys and Anemon Hiereia.
52. The words are two - despite the lack of a separator symbol - and in the dative plural case; their reconstructed form is **pansi t^heoihī*; see the words παῖς, θεός.^{[33][101][137]}

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